

HUMAN FACULTY

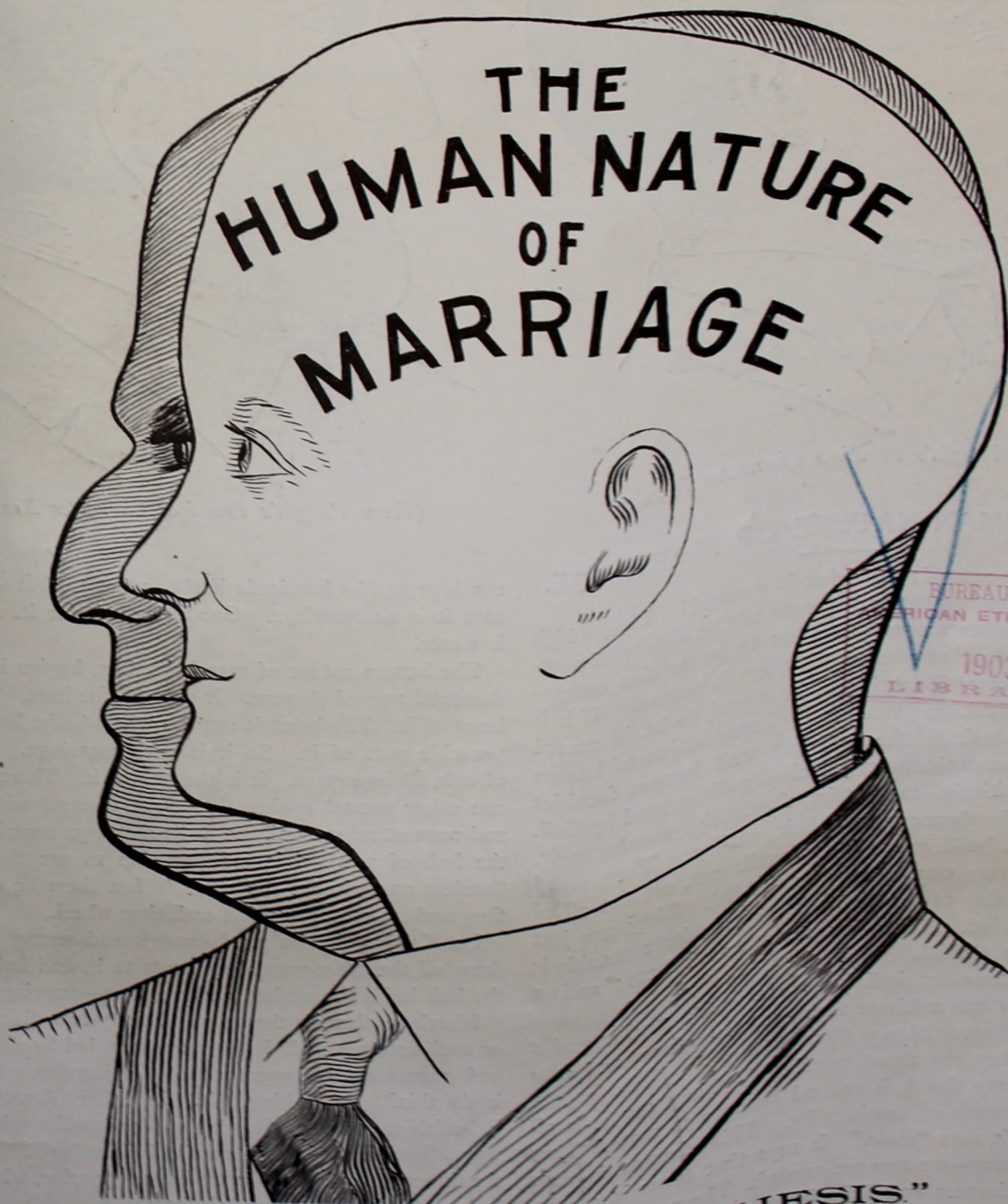
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VOL. 4.

CHICAGO, ILLINOIS, DECEMBER 5, 1902

No. 12

"WHAT ONE CAN DO WITH HIMSELF."

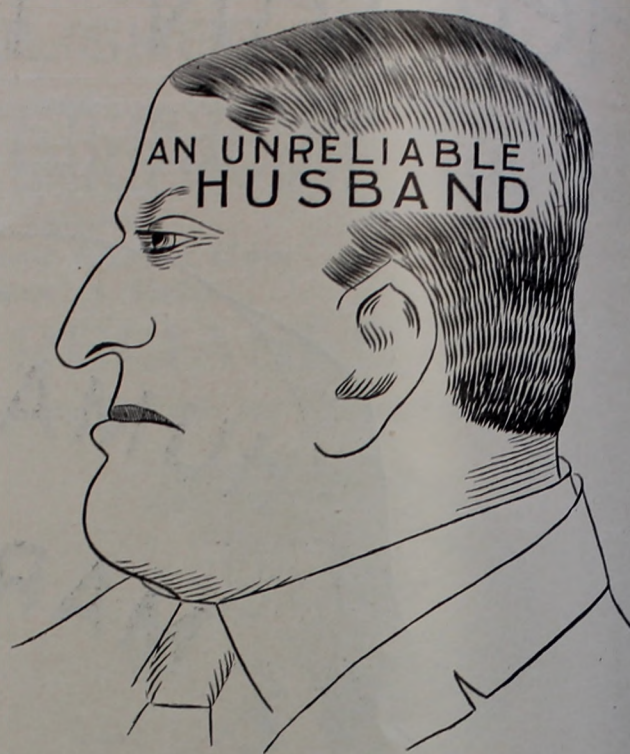


"THE TWO DANGEROUS PLACES IN HUMAN NATURE."

"THE NERVOUS DIATHESIS."



(From Vaughn's Practical Character Reader)



(From Vaughn's Practical Character Reader)

THE HUMAN NATURE OF MARRIAGE.

Marriage is natural; but what is natural? That which is natural to the human is so because of the *elemental* composition of human nature. One has to go to this composition then to find out whether marriage is natural. If it is natural and not artificial, it will be found to be in accord with this composition. What is the composition of human nature? Emphatically the forty-two well known faculties or mental elements that were principally discovered by Gall. We have positively, completely, absolutely, everlastingly, overwhelmingly demonstrated their reality. They stand out, come out, build out, talk out, walk out, act out all of the time in every man, woman and child. They are just as much a reality as mankind. They constitute mankind; they are mankind. A man is a structure of these; so is a woman; so is a child.

They are *elements*; indivisible elements; unchangeable elements. We can cultivate them, regulate them and educate them, *but never change their nature*.

What do they say about marriage? They say it is all right. They say that it is natural for two to mate. They say this by means of Conjugality. This element is their spokesman. It says "*mate*." It says that *three* in a marriage is too many—we *two* are enough. The rest are turned over to Amativeness and Friendship. These two elements

can love or like hundreds if they want to, but Conjugality says it is *no marriage*. *One* is enough for it. *One* is all it wants.

The human nature of marriage, then, begins in this fundamental mental element. It only *begins* here. This is the heart of it. The heart is not the whole body, but an indispensable part of it. So it is with marriage. The heart of it is all-important. It is the hub of it. There are forty-one other mental spokes that must connect with the hub and connect substantially to make marriage complete. While the hub of a wheel is indispensable so are the *spokes*—"useless one without the other." Let them be united and they make a strong, useful, enduring wheel.

Let Conjugality be good enough and strong enough to draw all the other mental elements to it, and hold them as the hub holds the spokes, and we have—marriage.

Marriage, then, is the union of forty-two diverse mental or soul elements with forty-two others, led by the beautiful and pure mental element called Conjugality. How does it do this? By uniting with it either Amativeness or Friendship, or both. Sometimes Conjugality will lead the way. Sometimes Amativeness and Friendship. Sometimes the three join hands; then we have a genuine, whole-souled love match—a Romeo and Juliet.

Let us emphasize the fact: these three elements constitute the sentiment, the heart, the soul of marriage. Let

them burn beautifully. Let young people fall in love—if they but fall in love with *all three* of these love elements. Then they will fall in love to stay. Then they will be devoted. If they fall in love with Amativeness they are very liable to *fall out* even more quickly. There is no constancy in Amativeness alone. It is polygamous instead of monogamous. It is all right when it acts in union with Conjugality and Conscientiousness, but unreliable when acting alone.

Let marriage begin then with Conjugality. Let this ele-

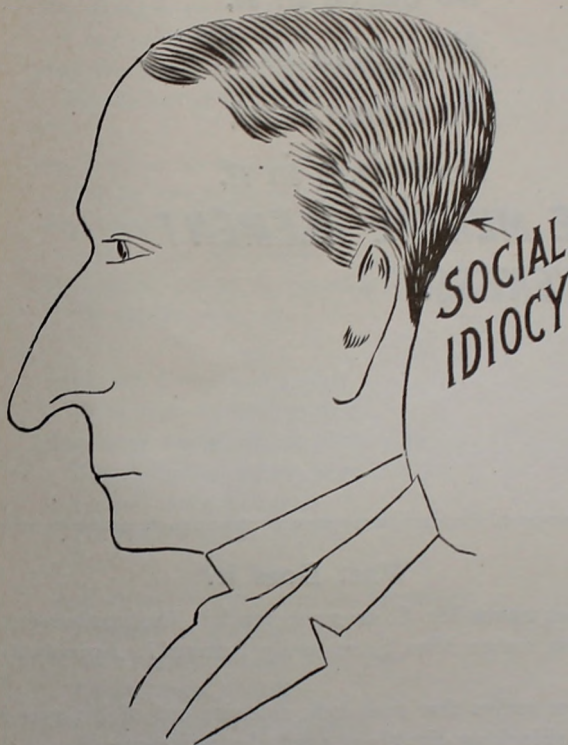
individual mental elements to satisfy. Some of these should be stronger in one party than in the other. One should be more masculine than the other. The chief masculine faculties are Self-esteem, Firmness, Destructiveness and Combaticiveness. Right here is where the greatest difference in man and woman should be, so far as marriage is concerned. Two people with these four faculties predominant in their mental constitutions can never *mate*. It is a physiological, temperamental and mental impossibility. Remember that as is the mind so is the body. As is the *psychology* so will be the *physiology*.

In marriage one, at least, must be feminine, or more so than the other.

Outside of affectionate regard (Conjugality, Amativeness and Friendship) the most important thing is natural agreement concerning that which constitutes one's predominant character. In other words, the very heart of one's character should be particularly agreeable to the other. One should not be *especially anything* that the other does not *naturally* like. If the husband's dominant talent is literary the wife should *naturally* appreciate it. If the wife's dominant talent is music the husband should *naturally* appreciate it.

The human nature of marriage, then, is get-at-able. It can be clearly understood. It starts definitely. It *must* have a specific, elemental start. It wouldn't start at all if there was not a starter. We mean marriage—we don't mean artificial, sexual, commercial, ambitional partnerships. These are not marriages. They are not even duplicates. They are mockeries—farces—burlesques on the genuine, natural love *unions*. Marriage is a *union*; if it is not a union it is *not* a marriage. It starts in Conjugality, and one by one links every other faculty to this one until there is an all-round, complete, *whole-souled* union—forty-two *cords* and not a discord.

FOOT NOTE:—The frontispiece shows the difference in form of head and face in the masculine and feminine types of mind. The dark outline is masculine and the light feminine. Difference in *mind* did it.



(From Vaught's Practical Character Reader)

ment bring in Friendship and Amativeness. Let these three bring in Inhabiteness, the element that loves a home—the "Home, Sweet Home," faculty—the "Old Oaken Bucket" faculty. These four faculties together constitute the domestic qualities of marriage.

Now let these awake Parental Love and the union will become still stronger and closer.

When these five elements *cord* in two, there is well-nigh certainty of matrimonial happiness. Here we have the constitutional human nature of marriage—the natural affection—affinity—genuine all-round love—that which brings two together in the closest of all ties—positive love. This is not complete adaptation; there are thirty-seven more

Bump Feelers and Bump Talkers.

There are two classes of ignoramuses that ought to be roasted. The first is the genuine bump feeler who does not know the difference between a skull suture and a genuine convex development of a convolution of the brain and the convex formation of the skull above it. The second is the bump talker, who does not know enough about Phrenology to know that it is neither a science nor art of bumps, *never has been* and *cannot be*.

Both are positive ignoramuses so far as Phrenology is concerned, and should equally be held up to ridicule.

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*No sarcasm in it,
No bitterness in it,
No violence in it,
No revenge in it,
No growl in it,
No bite in it,
No murder in it, WITHOUT THE MENTAL ELEMENT
OF DESTRUCTIVENESS.*

What Does It?

What makes Mr. G. swear so much? Destructiveness.
What makes Miss S. so easily flattered? Approbation-
ness.

[illegible]

What makes that man look sidewise out of his eyes
stead of looking directly at one? Secretiveness.

What makes our minister make such heavy, downy gestures in speaking? Destructiveness.

What makes young Mr. B. curl his moustache up?
 Approbation.

What makes Miss C. hold her head to one side when she talks? Approbativeness.

How does General B. manage to stand so erect
age? Self-esteem and Firmness.

What makes my boy make such a racket? Destruction.

What makes Mr. M. live beyond his income? A
tiveness—if it is any kind of display.

What makes Henry S. walk so much like a
cretiveness.

What makes my heart get in my throat when I
to sing or read for an audience? Approbative

What makes me have such frightful dreams?
 ness.

Self-Esteem vs. Approbateness.

Self-esteem esteems self, while Approbateness esteems the esteem of others.

Self-esteem cares wholly for self; Approbativeness cares wholly for the opinion or approval of others.

Self-esteem depends upon self for pleasure; Approbation depends upon the smiles of others.

"Give an example of how heat expands and cold contracts." "In the summer the days are long; in the winter they are short."—Judge.

An Obstacle.

I was climbing up a mountain path
With many things to do,
Important business of my own
And other people's, too,
When I ran against a Prejudice
That quite cut off my view.

My work was such as could not wait,
My path quite clearly showed,
My strength and time were limited,
I carried quite a load;
And there that hulking Prejudice
Sat all across the road.

So I spoke to him politely,
For he was huge and high,
And begged that he would move a bit,
And let me travel by—
He smiled, but as for moving—
He didn't even try.

And then I reasoned quietly
With that colossal mule;
The time was short, no other path,
The mountain winds were cool—
I argued like a Solomon,
He sat there like a fool.

And then I begged him on my knees—
I might be kneeling still
If so I hoped to move that mass
Of obdurate ill will—
As well invite the monument
To vacate Bunker Hill.

So I sat before him helpless
In an ecstasy of woe—
The mountain mists were rising fast,
The sun was sinking low—
When a sudden inspiration came,
As sudden winds do blow.

I took my hat, I took my stick,
My load I settled fair,
I approached that awful incubus
With an absent-minded air—
And I walked directly through him,
As if he wasn't there.

—Charlotte Perkins Stetson.

What One Can Do With Himself.

He can cultivate any defective faculty.
He can improve his memory.
He can develop his thinking power.
He can increase his self-confidence.

He can improve his voice, expand his lungs and become more cheerful.

He can build up his moral nature.

He can educate himself, sharpen his observation, restrain his anger, check his fear and become more generous.

He can broaden his mind, gather a vast fund of facts, classify his knowledge, understand his moods and work more systematically.

He can increase his productive power, antidote his sensitiveness, govern his appetite and hold his passions down.

He can be his own teacher, character-builder, engineer and think for himself.

He can be more temperate, cool, courageous, patient, philosophic and watch himself and not bore others by talking too much or too long.

He can choose, select, determine, learn to read character, study himself and become far more reliable in his judgments.

He can concentrate, persevere, inhibit, form better habits and increase his power and joy every day.

He can overcome an unfavorable heredity, reconstruct himself, use the right faculties to do the right kind of work and become much more efficient.

He can dispel despondency, climb up higher in the range of his consciousness and become fifty per cent stronger.

He can rise above jealousy, put his foot down on his greed and double his worth.

He can master some one department of study, grow mentally and change his head any time before forty-five.

What a wonderful work is man! How unlimited his possibilities! When he knows himself, his faculties and possibilities, he will not "give up," "lose his grip," nor "kick," but pitch in, cheer up, lend a hand, appreciate life and realize his best hopes and highest desires.

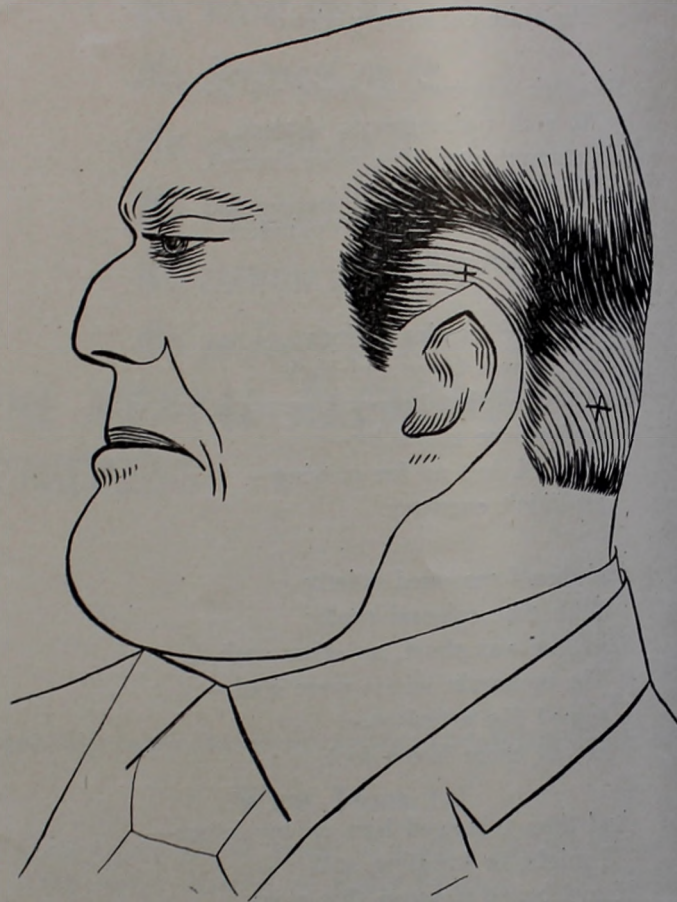
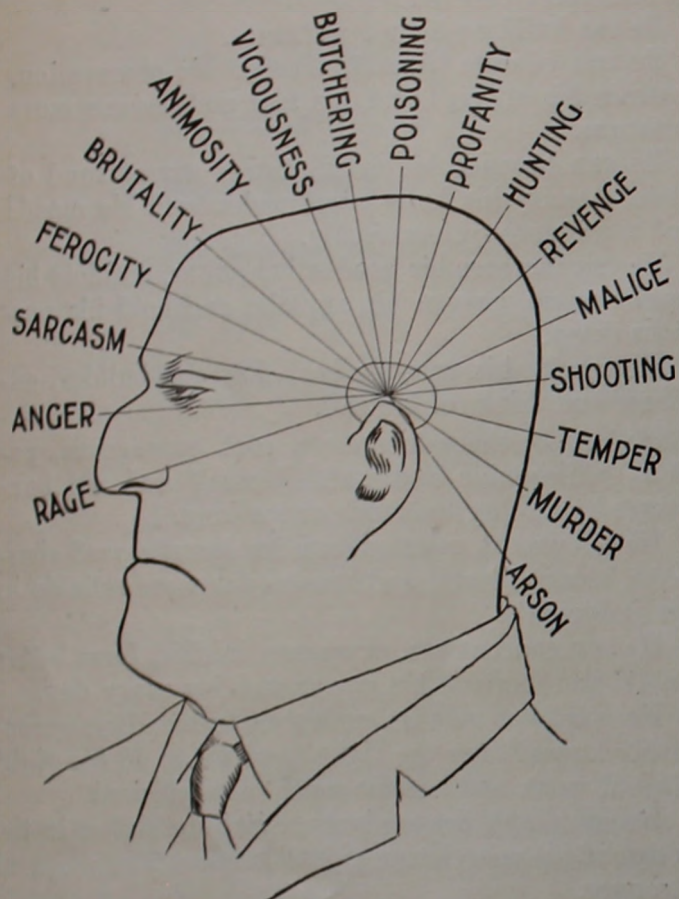
The cultivation of virtue is character building. The structure can be completed and the process accomplished only through mutual appreciation. The discovery of an ideal in another is followed by a like discovery in one's self, each seeing in the other an echo of his own possibilities.—Nancy McKay Gordon.

The Two Dangerous Places In Human Nature.

There are dangerous places on the earth. Many of these have been found and pointed out.

There are dangerous spots in human nature—two of them. We take pleasure in pointing them out to our fel-

low travelers. We have traveled all around and over the world of human nature many and many a time, and are sure of the location of these dangerous spots and that there are no others. The maps we have drawn may be wholly depended upon. They show the location of these two dangerous places exactly. The name of the lower one is Amativeness. The name of the higher one Destructiveness.



(From *Vaugh's Practical Character Reader*)

Make Use of Your Own Eyes.

What's the use of one having eyes and not using them?—particularly in detecting character in walks, gestures, actions, faces, and heads. Not on in a hundred thousand sees as much as he might and ought. We ought to know how to see. We should know what all kinds of faces, heads and bodies mean—even when we meet them on the street. We can, when we fully understand the causes.

We should clearly understand the elements of human nature and how these form, build, energize and operate the whole body. When we see one "get a move on himself" we ought to detect the mover. One moves for ambition, another for his family and another for the money in it.

Approbativeness moves the first; Parental Love the second, and Acquisitiveness the third.

This is the way to read character—first understand the causes and then you can understand the results, actions, motives.

He Was. "Brother Highmore, are you contributing anything for the benefit of the heathen this year?" "Yes, sir. I am having my washing done at a Chinese laundry." —Chicago Tribune.

Mrs. Browne—I didn't know your son was at college.

Mrs. Malaprop—Oh, yes; he's been there two years. He's in the sycamore class now.

What it is to be Delicate.

We heard a mother say on the train the other day: "My little boy is very delicate." We wondered if she knew why. We wondered if her family physician knew why. We wondered how many knew why.

What is it to be delicate? To be delicate is to inherit a weak degree of the *vital faculties*. The vital faculties! What are the vital faculties? The vital faculties are Alimentiveness, Amativeness and Vitativeness. To be *constitutionally* delicate is to inherit a weak degree of these. Here is an overwhelming truth—a great truth—an all-important truth for parents, physicians, mental scientists and physical-culturists to consider.

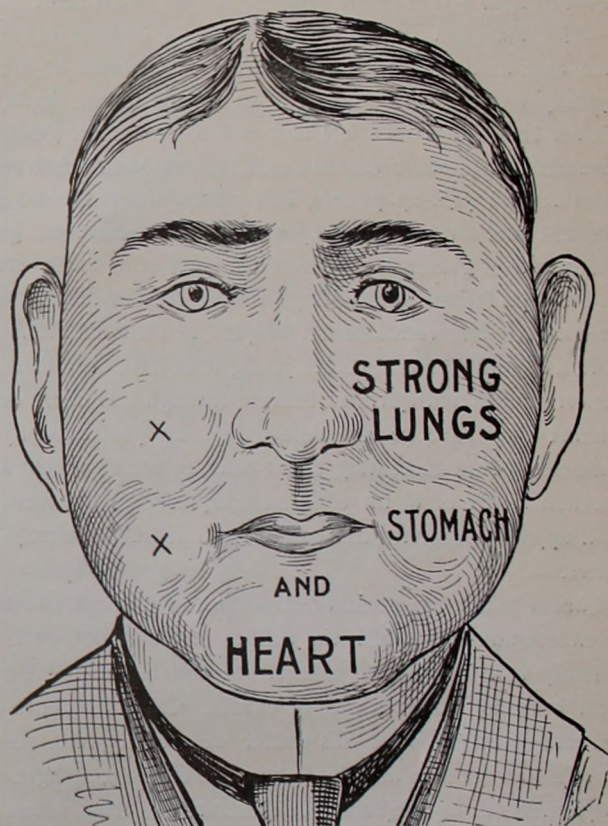
What is it to be rugged? To be constitutionally rugged is to inherit these three faculties in a very strong degree. Nothing on earth is more true than this. How simple! How plain! How definite! Yes, *vitality* is in the *mind*. It is in the mind specifically, not generally. It is in *three* of the elements that constitute the mind and nowhere else. It is not in the *objective* mind. It is not in the *will* mind nor in the *spiritual* mind. It is just where it *belongs*. It is just what it is. It is not intellect, or will, or thought, or imagination, or divinity. It is plain Alimentiveness, Amativeness and Vitativeness.

What an ignorant world! Not very many want *knowledge*. They want *mystery*. They don't like *simple truth*. They wouldn't have much *faith* in it if they *understood* it. That would destroy the mysteriousness of it. They like to have things in the romantic, mystic, ideal, theoretical and imaginative rather than in the plain, certain, simple and exact.

A great many would rather have a fish that weighs seventeen pounds in the *mind* than one that weighs seven pounds on the *scales*. Not more than one in a thousand want the exact truth. They want it as they *wish it*. How many are free from prejudice? We have heard men lecture on bigotry who were more bigoted than the bigots they scorned. Such is the inconsistency of human nature when it does not know itself.

Let all understand what constitutes vitality. Let all know where to look for it; *exactly* where to look for it. It is not in the *body*; it is not in the *brain*; it is not in the *whole* mind. It is in certain faculties of the mind that build and use certain parts of the brain. One of these faculties is located in the cerebellum; the other two are in the temporal lobes of the cerebrum. They can be measured. Let all look immediately forward of the upper halves of the ears for the faculty (Alimentiveness) that presides over the digestive system. That region will be convex in form when this faculty is strong. It is the cause of diges-

tion and assimilation. Let all look at the base of the back-head. When this region is very full the faculty of sexual strength is strong. Sexual strength is a large part of the vital constitution. Let all look right back of the ears for tenacity of life. When one has a strong, instinctive love of life this region will be very convex in form. These are the three places to look for vitality strong or vitality weak for delicacy or ruggedness. They may be seen in a baby



(From Vaught's Practical Character Reader)

as well as man or woman. All children who are delicate will have these three sections of the head poorly developed. All children who are constitutionally rugged will have these three sections highly developed.

Look for yourselves. There is no need of not seeing. All can see if they want to see. All can understand what vitality is if they want to understand.

Will somebody bring us a rugged child, man or woman, with these three sections of the head and brain weakly developed? We would like to be *surprised* with a case of this kind. Who will be first?

How many, many youth suffer from the loving-kindness of their parents in taking burdens from their young shoulders! Responsibility is a valuable lesson, and should be learned early in life.—The Purity Journal.

Misfits.

When Sir Walter Scott was sent to college it was to satisfy a parental desire that he become a lawyer. To please his father, young Scott did study law and practiced it indifferently for several years. But from a lazy and shiftless lawyer he gradually turned into an earnest, industrious man of letters—one of the greatest, in fact, of his time.

This historical fact briefly illustrates a custom, old as the race itself, of parental fore-ordination, which so frequently results in thwarting Nature's plans in the destiny of her children. And while here and there a great genius like Scott rises above such an environment and finds freedom for his pent-up powers, how many there are who, crushed and overwhelmed by these counter-currents, go down to their graves as fourth-rate lawyers or as mediocres in other professions and callings, simply because they have been forced into vocations not adapted to their abilities.

In a like manner many other young lives have been made almost aimless and spiritless because through one cause or another they have become industrially or professionally mismated. And mismating either with reference to one's vocation in life or to the common acceptance of the word as it applies to married life is a fruitful source of unhappiness.

Thus it is that by parental interference or through stress of circumstance, by which the culture of latent powers is seriously handicapped, we continue to find in the world's great workshop almost a race of misfits. Careful observation and investigation of this matter will readily convince even the average man that this is true. Well did a thoughtful physician of my acquaintance illustrate this truth when, in referring to the 100,000 doctors who constitute the medical profession of this country, he remarked that if 25,000 had become lawyers, 25,000 more had entered the ministry and another 25,000 had taken up agriculture, leaving a solitary 25,000 for the profession of medicine, he thought, by this sifting process, we would arrive approximately at the proper proportion of his profession who were fitted by Nature for their work.

Can not a similar indictment be made against the make-up of every other calling?

What, then, is the import of so grave an evil that penetrates into every cranny and crevice of our industrial hive? Does it not mean that not only individuals but the world, in particular, suffers through the loss of men and women who might be doing valiant service in a progressive way were they but to find their proper places as determined by

their predominant faculties.

What is the cause and whence the remedy? Emphatically, in these times, the social problem, with its unequal conditions and limited opportunities, is the fundamental cause. And it were idle for me to urge individual regeneration as a solution when we are confronted with the proposition that "individual wrongs demand individual reforms, but institutional wrongs demand institutional reforms." Hence, while waiting with mighty patience for laggard humanity to awaken to the real significance of the truths of the Declaration of Independence with reference to the inalienable rights of man, let us do something for the young people of this land in getting them placed,—not in the vocations that promise the largest financial rewards,—but in the pursuits for which they are best adapted.

As for myself, I shall continue, so long as my faith is unshattered by inaccurate readings, to recommend my young friends to consult a competent phrenologist.

CHAS. R. EAMES, Elgin, Ill.

A Character Sketch.

I knew a man who thought he knew it all.

He knew how earth became a rolling ball.

He knew the source and secret of all life.

He also knew how Adam came to fall.

He knew the causes of the glacial age,
And what it was that made the deluge rage.

He knew—in fact, he knew most everything.
In his own mind he was earth's greatest sage.

His knowledge was of such stupendous girth
It took in everything upon the earth

And in the heavens; but most strange of all,
He didn't know a thing of real worth.

He knew where people go when they are dead.
He knew all wonders ever sung or said.

He knew the past and future; but for all
He didn't know enough to earn his bread.

He was a marvel of omniscience.

He knew the secret of the hence and whence.

He was a bundle of great theories.

The only thing he lacked was *common sense*.

—James A. Edgerton: *Songs of the People*.

If He Knew.

If we only knew each other,
 If we knew,
 If our inmost souls, my brother,
 We could view,
 I believe the things that sever
 Would be driven out forever,
 Could the veil be drawn asunder,
 Now, don't you?

If, beneath the action, gazing
 On the aim,
 Might not we see more for praising
 Than for blame?
 Might we not find much unkindness
 Due to our own mental blindness,
 And more sins a cause for pity than for shame.

For this body transitory
 Is a sheath,
 Hiding all the spirit glory
 Underneath.
 Hardened man or fallen woman
 Has a strain divinely human;
 Cast no stones, but from Love's blossoms weave a wreath.
 We are so remote and lonely;
 And we reach,
 Soul by soul, by one bridge only,
 That of speech;
 But this way we keep up piling
 With misjudgment and reviling,
 When we might have given solace, each to each.

There is so much joy meant for us,
 That we mar;
 So much music in life's chorus
 That we jar,
 So great the burdens that we carry,
 Which are all unnecessary,
 Could we see each other as we are.
 With an inward gleam of heaven
 Each is blest,
 With his portion of God's leaven
 Is possessed,
 Why this nobler part look over
 That some fault we may discover?
 Why not through the lens of mercy seek the best?

—The Sunflower.

Of Interest to Workers.

Horace was a shopkeeper's son.
 Oliver Cromwell was a brewer's son.
 The Greek poet, Hesiod, was a farmer's son.
 Daniel Webster was the son of a small farmer.
 Abraham Lincoln was the son of a poor farmer.
 William Cullen Bryant was the son of a physician.
 Virgil, the great Latin epic poet, was the son of a potter.
 Dr. Mountain, Bishop of Durham, was the son of a beggar.

Homer, most illustrious of poets, was at one time a beggar.

Columbus, the discoverer of America, was the son of a weaver.

Robert Burns, the Scotch poet, was a plowman in Ayre-shire.

Terrence, the celebrated Roman dramatist, was at one time a slave.

Dr. Thomas, Bishop of Worcester, was a linen draper's son.

The great French dramatist, Moliere, was the son of a tapestry maker.

William E. Gladstone, "the grand old man," was a merchant's son.

Demosthenes, the most celebrated orator of antiquity, was a cutler's son.

Plautus, one of the greatest Roman comic poets, was the son of a baker.

Thomas Wolsey, the English cardinal and statesman, was a butcher's son.

Joseph Hall, Bishop of Norwich, and theological writer, was a farmer's son.

The eminent French humorist, Francois Rabelais, was the son of an apothecary.

The English lexicographer, Dr. Samuel Johnson, was the son of a bookkeeper.

William Shakespeare, "the chief literary glory of England," was a yeoman's son.

Thomas Jefferson, the writer of the "Declaration of Independence," was a planter's son.

The celebrated American engineer, Robert Fulton, was at one time a jeweler's apprentice.

The great English preacher, George Whitefield, was the son of an innkeeper at Gloucester.

From the most humble origin, Thurlow Weed became one of the leading journalists of the United States, and a great political leader.

Cervantes, the illustrious Spanish author, was born of an ancient but reduced family. He early entered military life and served as a common soldier.—Connecticut School Journal.

Poets and Housewives.

(By M. Frances Beetz.)

We eulogize the poets; we sing their songs; we quote their beautiful lines; we visit them in their paradisiacal home retreats, and luxuriate with them in their surroundings. We never tire of perusing and reperusing their best poems. We consider a copy of the works of our favorite poet one of the choicest presents we can make.

But the wife or housekeeper who originates and puts in place all the nice surroundings, all the comforts and conveniences of the poet's home, is often never known beyond its domestic limits. The dreary days spent in the nursery, the kitchen, and the kitchen garden, are not taken into account in expatiating on the beauties of the poet's life and works.

If we could know how easily an overdone cake or steak, or soiled cuff or collar could spoil an exquisite fancy of the brain, and could know the ugly things that may be said in consequence, it would lead us to question: Which is more to be petted and praised, the poet or the housekeeper?—the one whose surroundings are faultless, and who, sitting in the midst of ease and luxury, writes down the beautiful things impressed on his brain, or wandering in the midst of solitude, draws inspiration from the rocks and trees; or she who scarcely sits down from morning till night, lest the noble bard may, at his coming, find something not to his liking, and rain down a torrent of unholy abuse on her meek and defenseless head.

Of course we all know that our Longfellow could never say a naughty word, or think a bad thought. And if we may judge by the pure tone of his verse, we naturally conclude that Mrs. Longfellow must have been a happy woman. But it is barely possible, could we have been an intimate of the home, that in shedding tears of rapture over the beautiful passages so numerous in his writings, we would have been inclined to mingle tears of sympathy for her whose willing heart and weary feet made for him a paradise.

Some writer says "blessed be drudgery." If drudgery is a blessing—and we think it better than idleness—then the average housewife is the most blessed of creatures. Left alone, in thousands of instances, from morning till night, week in and week out, month after month, with the never-ending labors of the day, verily they must be possessed of the patience of a saint and the endurance of a hero, else they would sink under the burdens of such a life.

It sounds most beautiful after death to describe the dear departed as "walking the celestial fields in robes of white," but if some of the nice things had been said while life re-

mained perhaps the celestial wanderings might have been delayed a few years.

Labor is useful and man becomes a miserable nuisance without it, and woman a gaudy butterfly; yet we feel constrained to venture the assertion that if poets and a few others would encourage their faithful wives to take a few pleasant walks in the green fields here, and say some nice things to them to-day, it might create more happiness, and more sunshine, than to say all the nice things to-morrow, and take all the pleasant walks in Eden.

Where is the poet to sing songs of his true love after she became his housekeeper, and before she became his "sainted wife?" Burns' "Highland Mary" exceeds any production of its kind in the world. But the woman who came in her place, who bore his offspring, who cooked his food, who made his garments—in short, the woman who kept his soul and body together, why did not she, with her self-sacrificing life, call out some of the grandest efforts of his muse?

Justice deferred maketh the heart sick.

A Probable Discovery.

All things are related and relation is one of the primary ideas of the mind, and has a primary faculty for its comprehension. They are but part of a whole structurally and eventually. This fact is a primary idea of the mind and since we comprehend it there must be a mental faculty for its comprehension. The parts are related one to another as cause and effect, as occupying relative spaces, as events happening in the past, present or future, as harmonious or inharmonious in their relations and as parts of a structure. Without knowing that things were related he would never know their relations, because he would have no reason to investigate their relations. Man investigates the relations of things because he has a faculty that tells him that they are in some way related.

It is a fundamental rule of psychology that no two functions are performed by the same faculty, and yet we have heretofore had two functions to perform with Causality, with Time, with Tune, with Mirth, with Locality and with Construction, and one of these functions was common to all—the relation of things to a whole. The whole embraces all structure, harmony, discord, time, place, events, casuistry. The wholeness of things is a matter of relation and in considering the wholeness of any particular thing we may leave out any or all the particular relations that its parts or surroundings bear to it, yet we cannot get rid of the idea that it is made up of related parts and is related to its surroundings, to its place, time, etc.

According to the science of phrenology every faculty of the mind has its corresponding brain organ. If we have a faculty of knowing that things are related we also have a

brain organ for performing its functions. Where would it naturally be located? It is to the honor and integrity of phrenologists and phrenology that the place for this organ has been left as "unknown territory."

One of the laws of nature is that things having like functions and activities tend to unite in communities and this law has been found to apply to the phrenological distribution of the brain organs. On the strength of this law we will place this organ in the intellectual lobe of the brain, for it is intellectual, and in the midst of its co-related organs, because it furnishes food for all of them. We locate it in the midst of Causality, Mirth, Construction, Eventuality, Locality, Time and Tune. Situated between all the organs that deal with the relations of things, is a territory as yet unoccupied by any known faculty. This is the home and locality of Affinity and a very appropriate place it is. It is touched by every organ that deals with the relation of things. It is left here for practical phrenologists to demonstrate the correctness of our location.

While passing I want to suggest some reasons for changing the names of Mirth and Tune. Mirth is the faculty that readily recognizes and enjoys the inharmonious, while Tune is its opposite and readily recognizes and enjoys the harmonious relations of things. Starting from this as a basis I think that more appropriate names could be given them.

The discovery of this new faculty leads to the solution of one of the most perplexing problems in correctly reading human character by phrenology or physiognomy. I have been much in discussion on political, religious and other scientific subjects and often observed men of apparently great reasoning power who could not grasp the sense and full meaning of large generalizations. They were logical, good reasoners within small scopes and could go over as many of them as you could present, but if you tried to get them to grasp two or more of these small parts as a whole they would utterly get lost and break down. They lacked not only the power to know that all things are logically related, but that several small generalizations may be logically merged into one larger. The language that generally shows the smallness of this organ is: "Oh! that is another thing altogether." Herbert Spencer in his masterful generalization of physical science is a specimen of those in whom the organ is large. That which distinguishes Spencer, over many his equals in this faculty, is his power of analysis and large Causality organs. In the commercial world Pierpont Morgan is the greatest living specimen. Napoleon still stands as its greatest specimen in generalship. Of course all these are distinguished by the strength of the co-related faculties. In politics and religion the world yet awaits its genius in this faculty and its co-related faculties.

It may be of interest to know something of the discovery of this faculty and its organ. The mode of its discovery lead to other truths in psychology and phrenology.

I was studying prophecy, both Gentile and Jewish, with

these questions before me: What elements of mind enter into prophecy in general and prophecy in particular? Did the environment of the people from which the prophet came, make for the production of such a prophet? Did the environment of the prophet make for the development and activity of his prophetic faculties? And finally, does the prophecy bear the impress of these environments? I consider the answer to these questions as the crucial test of prophecy in general.

Phrenology being the only science and philosophy worthy of the name, "Mental Science and Philosophy," I took it as my director. That which struck me more forcibly than anything else, in this investigation, is the predominance of general terms over the particular, and contrasted with our age the order is reversed. We are learning the particulars of what the ancients saw in general. This is not only true of the Jewish prophets, but of the great Gentile prophets even of recent time.

Going to my phrenology I found that it was apparently lacking in something, or else all prophecy was guesswork and accidental in its correctness. But as many coincidental accidents could hardly be overlooked by one who knows that all laws of nature are based on a multitude of coincidents, and that many are predicted on a few.

The unallotted space in the intellectual lobe of the brain had often attracted my attention and aroused my curiosity, and as luck would have it "locality" aroused my suspicion. After wrestling with them for awhile, I passed on to Time, and so on around this space. The fact dawned on my mind that there was an element involved in all of these faculties that did not properly belong to any of them. I found it in each of them and tried to locate it in each as the primary element, but it would not fit. Then it dawned on my mind that this element belonged to an independent faculty, and one that co-related all the others. On examination I found that its nature and location corresponded with the known laws of mental science.

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L. A. VAUGHT.

The Nervous Diathesis.

There is a constitutional nervous diathesis or predisposition to nervousness. Children come into the world with this diathesis. It is not merely an enigmatical physical

condition; neither is it some *general* mental condition. It is a *specific* mental condition. Better still, it is an *elemental* mental condition. It is simply a predominance of the mental elements of Cautiousness and Approbateness.

The first time the babe is frightened there begins the establishment of a physical condition to correspond with the mental. And how can a baby be frightened? *Only* by means of Cautiousness. How is a baby startled? By means of the same faculty. A baby with a very strong faculty of Cautiousness is *easily* frightened. Before it is a year old it has been frightened a number of times. Its delicate nervous system is shocked. It cries. By the time it is five years old its nervous system has been made very susceptible. The slam of a door or report of a gun will make it "jump." A sharp clap of thunder will produce an involuntary scream.

THE TWO PRIMARY CAUSES OF NERVOUSNESS



(From Vaught's Practical Character Reader.)

All of this time another child with *not any more* vitality will be almost impervious to these shocks and frights. Why? Because its faculty of Cautiousness is weak. It chiefly fails to establish the physical state of nervous susceptibility because it cannot be easily startled, shocked or frightened. Hence it grows up with a very different condition of the nervous system. Its nerves are not predis-

posed to the nervous diathesis because the *cause* is not at work.

Another child is born with neutral Cautiousness and very strong Approbateness. It will not be subject to frights, but will be exceedingly sensitive to *criticism*. An unkind word will upset its nervous equilibrium. Its nervous system is keyed up by the over-large faculty of Approbateness. It is very susceptible to both the smiles and frowns of others. It strives hard in school. It keenly wishes to excel. Defeat or failure crushes it. It cries very easily. Therefore its nervous system is made nervously diathetic at a very early age.

Here is a fundamental explanation of the nervous diathesis. It is not some obscure, undefinable physical condition but a *specific* elemental, mental condition with its necessary physical correspondence.

Attention the Basis of Memory.

(Advice to a Special Student.)

Attention is the basis of memory. It may be given in a voluntary or involuntary way. Nevertheless attention must be given. As surely as it is given and there is no brain disease, retention will be a certainty. The process is somewhat like this: First, attention; second, registration in the brain; third, retention, and fourth, recollection.

You do not give the right kind of attention. Your mind is muddled. It is in a state of nervousness. You have mental confusion instead of mental order. The question then is how can you give the right kind of attention. There is no question about your being able to do so when you fully understand how and the nature of your own case. You must in the first place do this: Drop everything except the one thing that you are studying, observing or considering. Whatever you wish to remember, in other words, you must give *your whole attention to*. This must be done certainly. You must not permit anything else to divide your attention. You must have nothing else on your mind. Under no circumstances attempt to do two things at one time.

Rid your mind of everything else for the time being. Turn over an absolutely new and blank leaf, as it were. Let all business, domestic conditions, society—everything and anything absolutely go for the time being when you wish to remember. This is a habit that you have got to establish.

The chief reason that you do not remember now is the want of mental control. You have too many irons in the fire at one time. You mix up your study. Too many cooks, you know, spoil the broth. Too many subjects before the mind spoil the memory. Undivided attention is your necessity. To undivided attention you must add conscious attention. You must not only give undivided attention but be

conscious that you are giving it. Be conscious that you are excluding everything else. Do not permit yourself to be interrupted. To this you must add *intention*. When you add intention to conscious, undivided attention you will put your thoughts down in your brain in the right way. Then you can fish them up in the right way. Be sure to give to the conscious attention the intention to remember.

This alone will almost make you remember. Starting in this way, you will immediately find a degree of improvement. This means, of course, a large degree of self control and concentration.

News from Ishpeming, Michigan.

The Vaught Human Nature Club, which ceased holding meetings about three months ago, again resumed its regular weekly course of meetings at N. M. Nelson's Art Gallery commencing November 15th. This club was organized about a year ago, and its purpose, as the name signifies, is the study of human nature.—Peninsular Record.

News from Hamilton, Ontario.

OPENING OF THE SCHOOL OF PHRENOLOGY AND CHARACTER READING.

The Canadian Institute of Phrenology is a new departure in the educational line in Hamilton. Citizens of that city are its founders, and if it meets with the success it deserves will bring fame to Hamilton as the first in Canada to teach the science of Phrenology and character reading.—The Canadian Institute of Phrenology, Prof. McCutcheon President.

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Woman's Lips.

Beauty's mouth is her barometer of character and her finest point.

In choosing a wife, let her be a woman whose lips do not droop at the corners. This is the advice of Sheik Abdallah, the Persian sage.

If a woman's lips droop, her husband's life will be a perpetual mourning time. Nor yet should they curve too much upward, for that denotes frivolity.

Beware of the under lips that rolls outward, for that woman has no great conscience. Select for a wife one whose lips are straight, not thin, for then she is a shrew, but with just the fullness necessary to perfect symmetry.

The mouth has more to do with making or marring the beauty of the face than any other feature.

Few things indeed are so charming as a lovely mouth and few so rarely seen. There will be fine eyes and beautiful hair in profusion, but a perfect mouth is hard to find.

It is not a feature that engages the attention of unrefined or uncultivated people, who are attracted by bright eyes and a brilliant complexion, but to the reader of human nature the mouth is an interesting study.

The Cupid's bow is the traditional mouth of beauty, because, for one reason, it gives an arch expression to the face. To cultivate a Cupid's bow be careful in closing the mouth not to let the upper lip protrude; that it should obviously extend beyond the lower lip is excessively ugly, but, on the other hand, it should not recede. It should a trifle more than touch the lower lip.

A mouth with the upper lip curved, the lower lip straight, full and well defined, and a depression beneath, shows a high artistic sense, a love of ease and beauty, a fine moral nature and a certain coldness of temperament. If the chin is firm and rounded, that bespeaks determination and physical strength.

The mouth of sagacity is large and always well closed. The line of the lip is firmly defined, and a certain tightness about the jaws when in repose is noticeable.

That woman will be keen, clever in conversation and analytical. She would not be easily deceived, and, while a good conversationalist, knows well how to act upon Talleyrand's maxim that "Language is given to conceal thought."

If a mouth is long and thin, with the line between the lips clear cut and firm, the woman is selfish, morbid and dominating. It is the mouth that desires to rule everything, and its owner will ride to an end, no matter over how many bodies.

But where the line is flexible, the chin weak and the corners inclined to droop, there is selfishness without decision, egotism without character, melancholy without cause.

The short upper lip, with a depression under the nose and the inclination upward at the corners, is the merry mouth.

Here are fun and laughter, and the man who marries the owner will find a wife with happy traits.

She will be appreciative of everything done for her, quick to smile, and sympathetic to pain, but never tragic. She will have an artistic bent, and if the line of her lower lip is graceful, her tastes are daintily refined. She may be a trifle hoydenish, but never coarse.

If the corners dimple deeply, as they turn upward, the lips are quick in repartee. Love of ridicule will be strong, but not in a malicious vein.

Unusually red lips denote cruelty and rapacity. Cleopatra had such lips.

A small mouth with lips slightly compressed gives an expression of shrewdness and worldly wisdom. They say quite plainly: "You may be able to take me in, but want to be very careful that you don't get taken in yourself."

Lips that are firm and a trifle grim are never afraid to tell the truth. Lips that are straight and finely cut, and when in repose are not unlike the lips of a statue, so perfect in their outline, belong to a cold nature.

As to a man's mouth, if a man has a Cupid's bow, have no speaking acquaintance with him.

Did you ever see a man with a small mouth amount to anything? No. Did you ever see a woman with a broad mouth who was not a genius? No. Did you ever see a man with arched lips drawn down at the corners who was not either a cry-baby or a fiend? No. Did you ever see a man with a straight mouth and thin lips who did not cling to a purpose until it was accomplished? No. Did you ever see a man with lips turned inside out who was not an enthusiast? No.

Thick-lipped men are generally impulsive, thin-lipped ones secretive. A long upper lip means "get there." A short upper means "let things take their course."—New York Sun.

Why He Returned.

"Did you come back for something you forgot?" asked Mrs. Darley, when her husband returned to the house a few minutes after leaving. "No my dear," replied he; "I came back for something I remembered."—Town Topics.

Remember there are only two dangerous elements in human nature. Take away Amativeness and Destructiveness and the other forty elements of which human nature is composed will be absolutely unable in *desire* or *power* to hurt anyone.

Some Opinions of Vaught's Practical Character Reader.

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After reading it through I felt I would like to grasp your hand once more and this time exclaim, "Well done, thou good and faithful servant; verily thou shalt obtain thy reward."

ALLEN HADDOCK,

Editor of Human Nature, San Francisco.

* * *

PROF. L. A. VAUGHT.

Dear Sir and Friend: I received your Practical Character Reader and am delighted with it. I have read Phrenology for 20 years, and I will confess that your Practical Character Reader excels them all. It simplifies the subject and makes it so plain that wayfaring men, though fools, need not err.

Yours very truly,

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* * *

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Dear Sir: I have received the copy of Practical Character Reader. The book is certainly fine and will be a great power in disseminating and popularizing Phrenological truth. The illustrations are original, striking and very helpful. They alone are worth many times the price of the book.

I will be glad to act as agent to introduce the book among my friends and such as I reach in my business and social intercourse.

Yours truly,

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Yours truly,

F. W. BROWN.

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* * *

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Dear Sir: Your new book was received on the 13th and am well pleased with it; in fact it is just the thing that I have been looking for, a sort of cyclopedia of information on human nature work, and think it will sell like hot cakes and that the young folks especially will want a copy.

Yours truly,

Professor JOHN CRANE.

"Shall I clip your hair a little—at the ends, sir?" asked the barber of his customer, who posed as a wit. "I suppose you'll have to," was the sober answer, "unless you can clip it from the middle and save the ends which are curly. I should prefer that, of course."—Christian Register.

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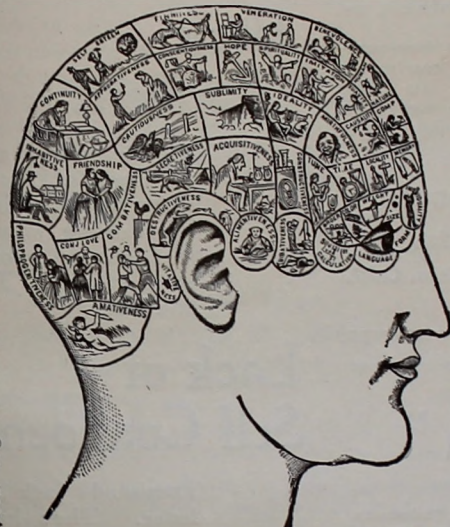
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The lowest faculty in position is Amativeness (35). This is located in the cerebellum and can easily be detected externally. Directly backward from the orifice of the ear and about one inch back of the bone behind the ear you as a rule will find the location of Amativeness. There is often a fissure that can be seen and felt immediately above it. This fissure is the external indication of the separation between the cerebellum and the cerebrum. Amativeness is also on each side of the occipital protuberance that may be seen or felt on the lower back head of many.

The center of Parental Love (36) is about one inch above this occipital protuberance and on a horizontal line from the tip of the ear backward.

Inhabitiveness (38) is immediately above Parental Love and directly below the suture (perceptible on many heads) that unites the occipital bone and the two parietal bones. Observe closely some man with a bald head and you will probably see this suture distinctly.

Immediately on each side of Inhabitiveness and just where the back head rounds off forward and backward is the location of Friendship (39).

Immediately below Friendship on each side of Parental Love and directly above the center of Amativeness, is the location of Conjugal Love (37).

Directly behind the ears, under the mastoid bones, is the location of Vitativeness (34).

About one and one-half inches from the center of the top of the ear backward is the location of Combativeness (33).

Press the tips of the ears against the head and you are upon the location of Destructiveness (32).

A little lower than and in front of Destructiveness and directly above the zygomatic arch, which can be distinctly seen and felt, is the location of Alimentiveness (13). It is about three-fourths of an inch forward of the upper fourth of the ear.

Directly above Alimentiveness approximately an inch, is the center of Acquisitiveness (14).

Directly backward from this and above Destructiveness, only a little farther back, is Secretiveness (31).

Immediately above Secretiveness, on the corners of the head, is the location of Cautiousness (30). The men can locate this when it is large by remembering where a new stiff hat pinches their heads most.

Directly up from this sufficiently to be over the curve and on the side of the top head is the location of Conscientiousness (29).

Directly backward and over the curve of the head is the location of Approbation (41).

About one inch from the center of Approbation toward the center of the head is the location of Self-esteem (42).

Continuity (40) is directly downward toward Inhabitiveness, while Firmness (28) is directly forward and upward. Continuity is above the suture, which is between it and Inhabitiveness.

To help locate Firmness (28), draw a straight line up from the back part of the ear to the center of the tophead and you will be on the center of it as a rule.

Directly forward of Firmness, filling out the center of the top head sidewise and lengthwise, forming the central part of the arch, is Veneration (27).

On each side of Veneration, only a little backward and directly in front of Conscientiousness, is Hope (26).

An inch forward of Hope and on each side of the frontal part of Veneration is Spirituality (24).

Directly in front of Spirituality is Imitation (21).

Directly toward the center from Imitation, forward of Veneration, and cornering with Spirituality is Benevolence (25).

Directly forward of Benevolence, just where the head curves off to begin the forehead, is Human Nature (19).

On each side of Human Nature, directly in front of Imitation is Suavity (20).

Directly downward from Suavity, causing a square formation to the forehead, is Causality (17).

Between the two organs of Causality in the center of the upper forehead is the location of Comparison (18).

Directly downward from Comparison in the very center of the forehead is Eventuality (9).

Below Eventuality, covering the two inner corners of the brows, is the location of Individuality (8).

Directly below this, causing great width between the eyes, is the location of Form (7).

On each side of Form, and indicated by projecting or protruding eyes, is the location of Language (1).

Directly outward from the corner of the eye is the location of Number (2).

Under the corner of the brow and directly above Number is the location of Order (3).

A half an inch along the brow from Order toward the center of the forehead and directly above the outer part of the pupil of the eye is Color (4).

Between Color and Weight (5), there is a little notch that runs diagonally upward. This should not be taken for a deficient faculty. Weight is on the inside of this notch and above the inner part of the pupil of the eye.

Size (6) may be found directly between Weight and the faculty of Individuality.

Locality (10) is diagonally upward from Size.

Time (11) may be found immediately over Color, outward from Locality and a little higher, and under the outer part of Causality and the inner part of Mirthfulness (16).

Tune (12) is directly outward from Time and over the ridge that may be found on the majority of angular craniums, and upward and inward from Number and Order.

Directly above Tune, slightly inward, is the location of Mirthfulness (16).

Directly back of Tune, filling out the middle of the side temple, is the location of Constructiveness (15).

Immediately above Constructiveness, rounding off the head toward Imitation and Spirituality, is Ideality (22).

Directly back of Ideality, above Acquisitiveness and in front of Cautiousness, is the location of Sublimity (23).

This instruction with a careful study of the location of the organ as indicated upon the model head will enable one to approximate their location.

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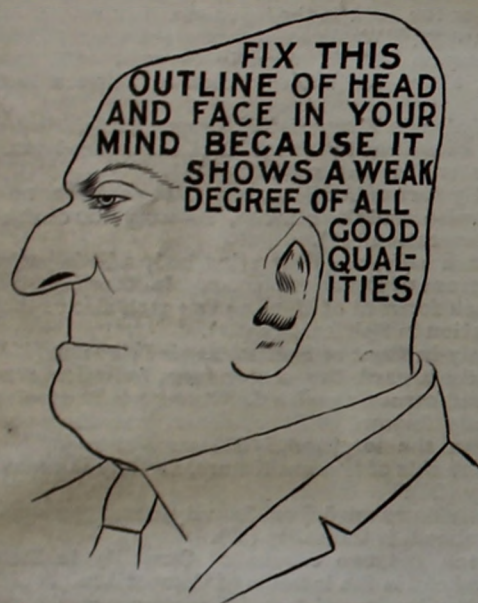
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